

A Declaration to the Subjects of ENGLAND
and WALES.

FOrasmuch as it appeares, that in all places, in pulpits, discourses, and otherwise, the friends to the Popish party have and do daily indeavour to stir up a most ingratefull and unworthy disrespect unto the Parliament, there are therefore these considerations presenting themselves to every mans view, and for the most part evident in the Parliaments own Remonstrances and Declarations.

1 That men would consider, when it pleased God after many Petitions of the people, to grant this Parliament, what were the complaints of the whole Kingdome in matters both of Church and State, and the miserable oppressions of mens consciences and properties.

2 Consider what the Parliament hath done with great difficulties to accommodate the desires of the people in this behalf, in suppressing the power of tyrants over mens consciences, in taking away all scandalous and superstitious innovations, in granting libetty to all Parishes to chuse Lecturers, in opening the mouths of godly Ministers, in taking away the Prelates Courts, how some delinquents have been punished, and others detected, evill Ministers of Justice are partly removed, Ship-money, Coat and Conduct-moneys, Patents almost for every thing (to the daily draining and oppressing of the subject) are all taken away; and consider also whether any one thing hath been done by them, which doth not (*in tuitu proprio*) look at the future peace and benefit of this Kingdome.

3. Consider, whether if this present *Parliament* should unhappily be discountenanced, discouraged, or dissolved (which God forbid) we should ever have the like, or any: or if by vertue of the act for the *trienniall Parliament* there should be another, whether any man bearing good will to the Common-wealth, being chosen, would be encouraged thereunto, and so either we should have none at all, or if any, such an one which instead of a remedy should be an in-let of all misery into the

4 Consider how Kingdoms abroad in the world are governed without *Parliaments*, where *Voluntas Regis* is *lex populi*, the pleasure of the King is the rule of the Kingdome, and the precipitancie of this Kingdom also before this *Parliament*, into all oppression and miserie through the deceitfull suggestions and insinuations of wicked Counsell about his Majestie; and whether we are not looked upon, as the envie of other kingdomes by vertue of this onely inheritance of ours.

5 Consider into what misery, bloud and distraction, we had plunged our selves two yeers since, (the two nations of *England* and *Scotland* imbruing themselves, and weltring in one anothers bloud) had not the wisdom of the Parliament then present (consisting for the most part of the same Members as this doth) denyed the levying of moneys for the maintaining of that war: which should ever make us thankfull, and mindfull of a Parliaments benefit.

6 Consider that whereas the Protestant Profession and the Subjects liberty is pretended in all things, what good intent either can or could there be to the one, or to the other, either in those former differences between us and our brethren, the *Scots*, or the present divisions in this kingdome, when Papists and popish persons were then the chief Commanders (for the most part) in the English Armies, and now Papists, popish persons and Atheists, whose continuall assertions are wounds and bloud, and God damne me, or heavens damne me, if we be not revenged upon these Roundheads (a nick-name questionlesse originally sprung up from some block-head, having neither wit nor reason in it) these are the main abettors, provokers, projectors and actors in these divisions, whether these aim at the Protestant Religion, whatever they call the Protestant profession, except it be popery in all things, supremacy only excepted, & the subjects liberty, let the meanest capacity iudge.

7 Consider what tampering there hath been these two or three years to raise up civill wars amongst us in the three Kingdoms: First between us and the *Scots*, next in *Ireland*, and whether the same spirit that worketh so hot in *Ireland*, had no factors in *Scotland*, and amongst us in *England*, let all them that have the right faculty of discerning iudge, and whether they that indeavour to raise up civill wars in a kingdome, can aim at the good of that kingdome, let every man that hath not lost the use of reason determine.

8. Consider what unheard of misery, barbarous cruelty, savage inhumanity is exercised upon the poor Protestants in *Ireland*, by that bloody popish party, let those iudge and consider, who either have or will read the Irish Remonstrance, and observe how these distractions at home (occasioned by the unhappy division and distance of His Maiesty from his Parliament) encourage the rebels, and hinder the Protestant Cause there, whereas a happy concurrence between the King and Parliament might in an ordinary way, through Gods blessing, have subdued those wicked rebels long since.

9. Consider what reproach, scandall and scorn we shall bring upon our whole nation and posterity for ever, if we should chuse a Parliament and because they wil not suffer us to be made slaves, even for their faithfulness and love unto us, (when happily their own particular safety, and personall preferment might be better advantaged if they should desert us) for this we should rise against them, and contend for an Iron yoake, of perpetual bondage and misery, and whether God may not in displeasure give us up hereunto, who shall so lightly esteeme, and so foolishly improve that oportunity, which he hath put into our hands, and if our posterity will not curse the time that it entred into our hearts so to do.

10. Consider how it can stand with our protestation, to take up Arms against the whole Body of the Kingdome, represented in the Parliament and the Lawes of the Land, which we are all bound by oath to stand to to the utmost of our lives, liberties, and estates, and wherein the honour and preservation both of King & Kingdome doth consist, and which of those do breake their oath, either those that pretending the Kings prerogative take up Armes against the whole Kingdome represented in the Parliament: or those that shall endeavour to suppress such a malignant party. The King himselfe having alwaies protested, that for his part, (taking God to witnesse) he desireth nothing more then the peace and prosperity of Religion and Kingdome.

11. Consider whereas Lawes and Statutes are pretended, as if the Parliament should do many things illegally, even against the King, with this suggestion, that then its high time for the Subjects to look to their properties and liberties, whether are to be believed what is law: either that party that shall affirme this or that to be law, and will not appear to maintain their assertions (the King professing himselfe to be no
lawyer

Lawyer, many of his affirmations being the misinformations of others) or the makers of new, and interpreters of the old Laws, who have all the Judges and chiefest Lawyers in the Land to advise withall, taking this with us, that *Salus populi est suprema lex?* and whether both the Law of the Land and the good of the subject was not pretended in all the Patents granted, as appears in the severall Proclamations for the same purpose, yea, and in the high Commission and Star-chamber Courts, and if it were so, let the whole kingdome judge.

12 Consider whether all the wholsome Laws, benefits and liberties of the subject this day have not been the birth & fruits of Parliaments, and whether the Parliament hath not always been the Sanctuary and refuge for all that have been unjustly oppressed and abused, and what remedy could be had by any other appeales whatsoever, when through the corruption of evill Ministers of Justice, the strength of a mans purse, rather then the righteousnesse of his cause, hath always been the *bonum omen*, the certain promising token of good successe: consider therefore whether (by deserting the Parliament) we do not go about to stop, yea to dry up all the springs of our legall Priviledges, having had such long and happy experiences of the benefits thereof, and whether it ever entred into the hearts of any of our Predecessours, excepting the Papists, to do the least injnry to Parliaments.

Whereas it is objected against the Parliament, that (under pretence of the danger of forraign and domestick enemies) they take up arms against the King, endeavour to destroy the lawes of the land, and religion amongst us: consider whether that these, and greater then these aspersions were not cast upon the Scots, & no man durst affirm the contrary: and yet when things came legally to be debated, all proved otherwise, and his Majesty himselfe did acknowledge the contrary,; And consider whether it is not now to be doubted, that the same fire brands of combustion amongst us now, be not those that were formerly between us and our neighbour Nation, and whether they be not the same *Designes* of confusion of both Nations still, altering the Method; beginning in England now, with hopes to end in Scotland, whereas they formerly begun there, with purposes to end here.

Lastly, consider whether there be not a threefold ground of the proceedings against the Parliament, according to the threefold condition of the chiefe actors in these divisions. *viz.*

1. The Papists perceive, that the Parliament making progresse according to their beginnings, will take away their hopes of enjoying their Antichristian Religion amongst us, therefore it stands upon them now to adventure upon any designe, for now or never must the Pope up, or down in this Kingdome, and indeed if men could conceive it, the quarrel is, whether Michael or the Dragon, Christ or the Pope should get safest footing in this Kingdome; Let any seeing man looke backe, and compare the time past, with time present, and let him give his judgement in this point, whether Popery hath not been the mark they aymed at.

2. For the depending Gentlemen, these also know, that if the Parliament proceed, they shall not onely be exposed to the Justice of their former demerits, but also loose the hopes of any future favour or practise, being conscions to themselves of ever becoming honest men, who from the beginning of their preferment have cashier'd out of their hearts the feare of God, a good Conscience, and the day of Judgement, therefore they must either run beyond the Seas, or bend their endeavours to roote up this Parliament.

3. The Cavaliers, whose Lands and estates are above in the Aire, who make great Brags of their desperate attempts, when their greatest danger of drowning hath been in an Ale-Tub; yet they know that it is best fishing in troubled waters, and that England is full of rich Booties, and therefore they cannot forbear their prey till oportunity serves their turne, who are all for the present, as for the other world, they have passed the dreadfull sentence of (*God damne me*) these three sorts are the leaders and provokers of a party against the Parliament.

As for those noblemen whose absence from the Parliament is an encouragement to this Malignant party, if they come under the ranks of Popish and Dependant, their practises is a pregnant testimony of what hath been said of those two sorts, namely that their Designe is to roote up the Parliament, least the Parliament should root out them, but if they be not under these ranks, either their ingenuity is to labour to make a pacification, and to make up the breach between his Maiesty and the Parliament, or else their Nobility is *mero titulo*, little Noble Blood runnes in their veines, and Heathens may throw stones at them, whose progenitors have been rendred famous, by their Heroicke Acts for their Countries care.

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From all these Considerations, this may be well inferred, being necessary for our present observation.

That if ever we would improve our selves, for God, the King, the Kingdome, lives, lawes and liberties, our selves and poore Posteritie, if we would not see our yet flourishing Cities made ruinous heapes, our peace and plenty turned into bloud and Famine, our dearest Wives ravished before our faces, our tender Childrens braines dash't against the stones, our mutuall trading turned into violence and robbery, our sweet enjoyments of all relations, unto murders, rapes, cruelties upon them all, If wee have any love to the Gospell of Life, that the Arke of God may not depart, and misery come upon us, Let every man in his station study peace, and endeavour all meanes of pacification, abhorring the very thoughts of ever taking up Arms against either King or Parliament, but to the utmost of our powers, setting our selves against the Incendiaries between them both, that the Peace of God, and the God of Peace may still rule in the mid'st of us, that we render not our selves the mocking stock of Nations, by doing that our selves, which the politicke mallice neither of our Forraign nor Domesticke Enemies in all these fourescore yeares could effect, whereby wee shall revive the power of our former oppressors, and our ruin shall be unto after ages, the everlasting shamefull monuments of our blindnesse and folly, that wee should rise up like unnaturall Children, and cut the throte of our owne Mother Nation, That wee should love bondage rather then liberty, all Nations Countries and People will sport at our misery, if we shall thus betray our selves, then shall our reeling and tottering Kingdome fall, and none shall lend a hand to support it, It now pants for breath, travailing with the peace, plenty, security, Religion, Lawes, Liberties and comforts thereof, and therefore let every man that desireth a blessing on the King and Kingdome, pray for the peace of Jerusalem.

F I N I S.

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